/Chinese Moslems (Dungans)/

Northerners are never without it.

2. Patterns of living

a. Dwellings

Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

b. Food

Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used. In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

*563 264 or leader families) use chopsticks at festivals. Everyone has his own bowl and carries it with him, even when invited to another home for dinner.

*563 564 567 262 184 556 Ordinary people do not often have guests for dinner, and a feast can be afforded only by the family of a T'u-kung. The formal dinner, which resembles that of the Chinese, is long and ample. When the guests arrive they are served milk-tea, then given chopsticks and a knife. The courses include rice, sweet cake (made of rice flour and dried fruit) sprinkled with sugar and butter, patties made of chopped mutton and intestine. There are small plates of green onions, vinegar and soy sauce for seasoning. The last course is beef soup or mutton with chopped potatoes, rice noodles and vegetables. Sour milk may be substituted for the soup in hot weather.

[252] Among the poor, the main meat dish for entertaining is a sheep's head boiled in salted water.

*563 291 c. Clothing

Tibetans wear the same sheepskin robe the year around. A man's robe ends just above his knees; a woman's reaches the ankles. Wealthy people may have silk or cotton robes lined with [556] sheepskin. The less wealthy may decorate their robes with red or blue cotton trim or leopard-skin collars. The poor dispense with decoration. The robe is often worn with the left arm and shoulder exposed and the sleeve dangling, and in hot weather, the wearer may strip to the waist leaving both sleeves dangling. Women often strip in this manner while they work, and only in cold weather do they keep both arms in their sleeves. As they habitually wipe their hands on their robes, they are as a rule thoroughly dirty.

[556] No one wears stockings. The wealthy have long leather boots trimmed with black, red or green. Most common people go barefooted in summer, and wear sheepskin or felt boots in winter. All wear felt hats or caps in winter.

[193] The dress of the lama differs from that of a commoner. The robe is crimson, reaches to the ankles and has no sleeves. Not even in the coldest weather is the monk permitted to wear sleeves.

*563 302 [184] Most of the men simply shave their heads, but a few leave a round spot of hair on top. Women's hair styles are elaborate. The farther one goes into the nomadic area, the simpler the way of life he finds, and so also the feminine hair styles. Women in Labrang select a small amount of hair on the top of the head to make a braid which hangs down the back. The rest of the hair is made into a number of tiny braids which hang all around. A soft red board reaching to the ankles is attached to the hair, and the whole is heavily ornamented. This is the Tibetan woman's hairdress which is commonly seen.

gories and the apportionment of the traditional Buddhist 404 is not standardized.) There are further breakdowns of what might go ong with what aspects of the human body and the human mind or spirit, to the point where each infinitesimal ailment has its own specific cause and cure, or impossibility of curing. The medicinal treatments involve acupuncture, plasters, herbs, roots, crushed bone, excreta, potions, incantations and numerous other elements. It is a very complex system. When a Tibetan needs medical aid, he must first seek out a lama, present him with a scarf and a gift, and have this lama (who is not a doctor) cast the dice. The dice reveal the portion of the canon that contains reference to the manpa who is needed. The manpa, or specialist, may turn out to be a Christian medical missionary who has been successful in effecting cures (cf. Rijnhart, pp. 163-64). Sometimes there may be some suspicion of fee-splitting. Generally the prescriptions and treatment bear little relation to our own medical knowledge. However, the Tibetans are pragmatists and will seek their cures from those who have established a reputation for success, be they Westerners, Tibetan Buddhist or Bon doctors, or any others. Wherever Western medical science has filtered through, few Tibetans hesitate to make use of it, often simultaneously with their own. Mongol medical science is derived from the Tibetan Buddhist sources. However, more particular Mongol data on health and sanitation can be found in the IMAR Handbook.

III. The Chinese

A. The Diet of the Chinese

The Chinese diet does not contain milk or any milk products. The usual beverage is tea. The principal animals raised for food are pigs, chickens and ducks. In the Northwest, however, mutton has become a very common dish. The Moslems substitute beef for pork. In the Northwest the main grain products are wheat and millet. Rice is also eaten in abundance, being brought generally from southern and central China. Most proteins are derived from soybeans, peanuts and sweet potatoes. The food prepared for special feasts, and the kind eaten by the upper classes, differs considerably from the average Chinese meal, consisting of at least four-fifths meat, fish or fowl. The Chinese method of cooking preserves the vitamins contained in the vegetables, since they are never permitted to linger over the fire or in water.

B. Chinese Concepts of Disease

Most of the people do not know the different values of the various food products. Although many might wish to improve their daily diet with more meats and fish, they cannot afford to do so. The people in general, and particularly in the Northwest, have no

3:Cable & French M-5 (1926) 1927 AF13 Northwest China AF13
~~Sinkiang AF-1~~

kang, scratched by a nail in the grime of the wall, were the following lines :

'To-day we came to Ansichow ;
Midday to morn onward we go ;
All through the night carters' oil-bottles flow ;
Heat, hunger, thirst, cold I now truly know ;
The mere sight of a cart makes my courage sink low !'

This gloomy poem referred, we knew only too well, to the next stage of the journey, spoken of by the carters as a 'thirty-mile march which, with luck might be accomplished in eighteen hours.' On the opposite wall some homesick traveller had also written :

'Tho' a man travels far, yet his heart bides at home,
'Tis the prospect of wealth that still urges him on.
But he looks for home joys when his hardships are past,
And his wife's well-trimmed lamp guides his feet back at last.'

From Ansi we entered on a period of twelve brackish water stages, and with this in view we bought some gourds as water-bottles, in addition to the aluminium flasks we always used for our personal supply, as well as a large zinc can given us by a Turki friend. There was still no fruit to be had, but cucumbers were plentiful. The Turki bakers, who formerly supplied us with excellent bread, had vanished. They were unable any longer to travel freely, and preferred returning to their own people in Turkestan. We, however, laid in good stocks of *kwo kwei*, so familiar to every traveller in Kansu. These are round loaves of bread, two inches thick, measuring two feet across, and are baked on a circular iron plate covered with an iron lid, beneath and above which straw is burnt, while the heat of the smouldering embers suffices to cook the loaf.

A few days were enough for rest and provisioning, and for the small repairs needed by the carts, then once

563 down their back their hair is spread out on a little piece of wood
291 which terminates in a plate. The latter is decorated with colored beads and cowrie shells and sticks out horizontally (Plate LIII). It is 20-25 centimeters in diameter. In order to make themselves
[302] even more beautiful and colorful, the young peasant women paint a round red disk on their Mongolian cheeks which are tanned a deep brown from the strong mountain sun. Thus, the spectacle with which one is confronted at the fairs in Wei yüan ban is in point of color and gaiety not inferior to that of the temple festival at Gum bum.

527 The chief holiday of the Tu ren occurs annually during the second
563 Chinese month and falls on the days when the rivers which have been frozen during the cold season begin to thaw, but before the field work begins. It is at the same time the annual fête of Mother Earth. The Tu ren as well as many other inhabitants of the region gather together with their wives and children for eight to ten days in order to drink, sing and play. The gathering-place is a meadow
[348] south of the walls of the town, beside old Chinese graves. There
[669] is a large temple there in pure Chinese style with two courtyards, one behind the other, and beside it a second smaller Chinese temple has been erected for the manes of the Chinese who were killed during the last rebellion. In 1896 several hundred men fell into an ambush in front of Wei yüan bu and were killed to a man by the Dungan in hand-to-hand fighting. (It was almost always a hand-
[211] to-hand battle.) Now each man's name is written on a small wooden tablet and they are set up on a long table-like structure of loam on the back wall of the temple. A young man had entered the
[782] temple with me. He lighted two thin incense sticks in front of one of the narrow wooden tablets and kowtowed three times before it. He was honoring the names of a close relative. There were incense candles burning in front of many of the other little tablets.

The festival at Wei yüan bu itself strikes the visitor as very worldly. Very few people pay any attention to the offerings, the cakes of wheat flour, the /251/ loaves of bread (1), the eggs,

● 252 1. The Tu ren, like the Mohammedans of Lanchow and Hochow, bake a leavened bread in small, round copper pans. Into the bread dough they mix the ashes of some kind of grass which is found near Tsing yüan and as far up as Di dao and which is burned in the fall in a sort of charcoal kiln. Otherwise only steamed, unleavened bread is eaten throughout West China

After I had had my presents handed over, the conversation turned to European weapons and the dsassak who already had a number of Russian and English repeater guns, made every effort to buy some of my weapons. When I showed no inclination to comply with his wishes, the atmosphere became strained and I hurried to take my leave. /350/

The Barun dsassak (Plate LXXV), like all Dam Mongols, cannot be relied upon. The flour for which I had paid him up in the Wulaseta Valley, was still not ground when I came to Barun kura, and I was obliged to wait two days before I could get it. It was ground in hand-mills by old women and widows.

There were a great many beggars and cripples loafing about in the dsassak's courtyard. They mumbled their Om mani padme hung and plucked at their rosaries without ceasing. There were people coming and going all the time who paid tribute to the dsassak, and my companions were always amazed at how obsequious the Mongols were toward their ruler. Whereas the tent Tibetan shows very little respect toward his chieftain, the ordinary Mongol is bound by strict etiquette. He may never sit down with crossed legs before his prince, he must bend his right knee and remain in a half squatting, half kneeling position. If he is not invited to sit down he remains standing with his legs together. He must take his sword in his left hand and may not leave it sticking diagonally in his belt as he usually does.

The Mongol princes have incomparably greater prestige than the chieftains of the Tibetan nomads. I have already spoken of the princes' right of preemption. Besides that, the dsassak owns his entire country, he annually apportions the pastures and also the arable land among his subjects and for this he receives his tithe in the form of animals and grain. Moreover, he demands several days of gratuitous service from each family, which the wealthier ones may pay off in the form of added taxes. On his part he feels himself responsible only toward the priests, he always supports a few lamas and gives large gifts to the monasteries. In many things he is the only source of supply for his subjects. He had large supplies stored in his warehouses in Barunkura. In them I saw pulo from Shigatse, lambskins from Lhasa, Nepalese amulet boxes, peacock feathers from India, saffron from Kashmir, Indian dates and cocoanut, Tibetan stag-antlers and pouches of musk, as well as American cotton materials, boots from Dankar, tea and the many little things with which the Chinese furnish the nomads of the highlands.

While I was staying there a huge felt yurt was erected in the courtyard of the dsassak, measuring 10 meters in diameter. The tribal